

The Obligations of Christians to the Heathen World.

SERMON

DELIVERED AT THE OLD SOUTH CHURCH IN BOSTON,

BEFORE THE

AUXILIARY FOREIGN MISSION SOCIETY

OF

BOSTON AND VICINITY,

AT THEIR

ANNUAL MEETING, JANUARY 3, 1825.

BY WARREN FAY,

Pastor of the First Church in Charlestown, Ma.

Boston:

PRINTED BY CROCKER AND BREWSTER,

No. 50, Cornhill.

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Boston, Jan. 3, 1825. At a meeting of the Auxiliary Foreign Mission Society of Boston and Vicinity, held at the Old South Meeting House, after the public services of this evening;

Voted; That the Rev. B. B. Wisner, Jeremiah Evarts Esq. and Thomas Vose Esq., be a Committee to present the thanks of the Society to the Rev. Warren Fay for his able and impressive Discourse, and to request a copy of the same for publication.

Attest,

WM. J. HUBBARD, *Secretary.*

Sermon.

MARK xiv, 8, 9.

SHE HATH DONE WHAT SHE COULD; SHE IS COME AFOREHAND TO ANOINT MY BODY TO THE BURYING. VERILY I SAY UNTO YOU, WHERESOEVER THIS GOSPEL SHALL BE PREACHED THROUGHOUT THE WHOLE WORLD, THIS ALSO THAT SHE HATH DONE SHALL BE SPOKEN OF, FOR A MEMORIAL OF HER.

THESE words form a part of the description of a very interesting scene at Bethany, in the house of Simon, whom the Saviour had probably healed of his leprosy. While he sat at meat in the hospitable mansion of him, to whom he had been so great a benefactor, there came a woman, who, another Evangelist tells us, was Mary the sister of Lazarus, and brake an alabaster box of precious ointment, and poured it on his head. To this Judas the traitor, whose prominent feature of character was covetousness, objected, as a waste of the blessings of providence; and he founded his objection on a pretended benevolence to the poor, though we are informed it was "not that he cared for the poor, but because he was a thief, and had the bag, and bare what was put therein." His objection appeared so specious, and savored so much of a

prudent care of temporal good, and of compassion to the needy, that the disciples joined him in the complaint. "And they murmured against her."

The Saviour then interposed, and silenced their murmuring, and justified, in the most unequivocal manner, the conduct of his self-denying and devoted disciple. "And Jesus said, let her alone; why trouble ye her? She hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will, ye may do them good; but me ye have not always. She hath done what she could.—Verily I say unto you, wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her." She had poured on his head an alabaster box of ointment of the highest value; it was "very precious ointment." An offering of less value, and presented with less sacrifice, would not fully express her attachment to Jesus Christ and his cause; would not be a full disclosure of her readiness to make the greatest efforts and sacrifices in his service. It was not only very precious ointment, but, it would seem, was as costly an offering as she could present. The Saviour declares, "She hath done what she could;"—she has made the highest sacrifice in her power. And this he most unequivocally approved. He commended her conduct in the hearing of all present, as expressive of her supreme regard to him, and as doing all she could at the greatest sacrifice to honor him before men. Nor was this all. He would have this noble sacrifice recorded, and proclaimed wherever his Gospel should be preached

throughout the whole world. He would have this self-denying and munificent act spoken of every where, and in every generation, for a memorial of her, to make known his cordial approbation of the greatest sacrifices to promote the honor of his name, and the interests of his kingdom.

Since the ascension of the Saviour to Heaven, his disciples cannot express their love to him by anointing him with precious ointment, by sitting at his feet, and administering to his wants. But they may express their affection in a manner no less acceptable, and no less unequivocal. They may still make efforts and sacrifices in honor of his name, and to supply the spiritual wants of those, for whom he died. They may still rally around his cross, and unfurl the banner of his truth in Christian and in Pagan lands. They may still bring their most valuable offerings, and cast them into his Treasury, and become instrumental of spreading the savor of his name, more precious than the most precious ointment, over a race of dying men. They may do much to erect, in the midst of heathen darkness, a memorial not only of his people's love to him, but of his love to a perishing world; and to bring that world to bow at his feet, and rejoice in his salvation.

And how can they more directly and unequivocally express their love to Christ and their attachment to his cause; how can they better imitate the conduct of the pious disciple, he so highly commended, than by doing all *they can* to disseminate the blessings of his grace over a perishing world?

Our text exhibits the sentiment, that JESUS CHRIST APPROVES THE GREATEST EFFORTS AND SACRIFICES IN HIS CAUSE.

The object of the Auxiliary Foreign Mission Society, by whose appointment, and in whose behalf, I appear with diffidence to address this respected audience, this evening, is to set up the kingdom of Christ in the whole earth, to translate the Scriptures into every language, to convey the blessings of Christianity to every nation, to preach the Gospel to every creature.

This object is to be accomplished directly and extensively, under the blessing of God, by *Foreign Missions*. We are not unapprized, that some objections have been suggested against Foreign Missions, which are not made, or not urged with so much frequency and confidence, against other objects of Christian benevolence; that some are ready to say, with reference to the expenditures and efforts in this vast department of Christian charity,—“Why this waste?” Why not devote these charities and labors to other objects; why is not the money thus expended, “given to the poor;” why not retain the Missionaries, to supply the want of ministers in our own country; why send away so many promising men to waste their strength and talents in fruitless toils in foreign lands, and to die in an inhospitable clime?

We decline instituting any comparison, as to the importance or utility of the various benevolent institutions of the age; though we cannot think that, which embraces the widest field, meets the most expansive

views and wishes, and aims at the greatest and noblest results,—the conversion and salvation of the world, second to any other. This institution with its various dependencies cannot flourish without the aid of other institutions. If the channel of this river be broader and longer and deeper, it can be filled only by tributary streams; and if it send its healing waters into all the earth, it must be replenished from all the springs and rivulets of the Christian world. The various benevolent institutions, which adorn the age, are component and intimately connected parts of one great system; they are streams issuing from the same vast fountain; and, like all the rivers of the earth, they flow into the same vast ocean, and form a sea of joy and bliss, augmenting forever. Bible Societies, Education Societies, Tract Societies, Domestic Missionary Societies, and all the benevolent institutions, originating in the love of Christ, and suited to extend his holy kingdom on earth, are necessary, and even indispensable, to form that vast moral machinery, which is designed, in its combined operation, to enlighten, and bless, and save the world.

But as some objections have been made against Foreign Missions in particular, the subject and occasion seem to demand, that the most prominent of these should be candidly noticed, before we proceed to the illustration of the sentiment contained in the text.

Some suppose, that the Heathen do not need the gospel as a means of salvation, and consequently that it is unnecessary to furnish them with Christian instruction. But are not the blessings Christianity

confers in the present life, the richest blessings we enjoy, more to be prized than gold, yea than much fine gold? And would not these blessings be equally valuable to ignorant degraded Pagans? If the gospel with all its light and privileges and hopes would be no blessing to them, why should we value it, or support the preaching of it among ourselves?—Let the advocates of this objection be asked, if they are willing to exchange condition with the Heathen; if they are willing to relinquish all the temporal blessings they enjoy in consequence of possessing the gospel; if they are willing to exile themselves from all that is peculiar and cheering and elevating in Christian lands, and retire into the western wilderness, or plant themselves on distant heathen shores, and live in all the darkness, and miseries, and wretchedness, of Paganism?

But before it is admitted, that the Heathen do not need the blessings of Christianity, look at their condition in this life, and also at their prospects for the life to come.

Behold them enveloped in mental and moral darkness,—almost destitute of the blessings of domestic and social life; living either in a state of savage barbarity, or under civil oppression and despotism. See them debased by the most horrid idolatries and shameless vices, tormented by the most distressing fears and consuming passions, submitting to the most painful penance and excruciating tortures, sunk in pollution and vassalage and crime and misery, amidst which an enlightened Christian would not think life desirable;—and then say, does not their present state call for our

commiseration and charities, and demand that they be furnished with the blessings of the gospel? What but Christianity would relieve their present sufferings, and raise them from the depths of their degradation? What so much promotes mental cultivation, furnishes such salutary principles upon which to establish social order, and civil government, and gives such powerful sanctions to equitable laws? What but Christianity has actually subverted pagan rites, subdued the selfishness and malignity of pagan hearts, and introduced the blessings of a refined civilization? The state of those, over whom science and the arts have exerted their highest influence without Christianity, has been a semi-barbarous state. Does not the *present* condition of the Heathen evince, that they need the blessings of Christianity?

Look at their *prospects for the future world*. They are, even to them, gloomy prospects. Upon the future rests an awful uncertainty. Whether annihilation, or a mixed state of pleasure and pain, or a scene of unmingled misery, awaits them; whether they shall exist with the same conscious identity, or whether their departed spirits shall animate the brutal creation; whether they shall hold the same rank, or be elevated as gods, or degraded as devils;—they know not. But when their prospects for eternity are contemplated through the medium of the gospel, they are still more dark and appalling;—for the scriptures teach us, that they are under the dominion of those sinful propensities and unhallowed passions, which disqualify them for the enjoyment of a holy God, and the society of

“the just made perfect;” that those, who practise their vices and abominations, cannot dwell “where nothing entereth, which defileth or worketh abomination, or maketh a lie;”—that “no idolater hath any inheritance in the kingdom of Christ,” and that “idolaters shall not inherit the kingdom of God.”

Here let it be distinctly understood, that we do not say, nor do we in any sense admit, “that the Heathens, merely from the circumstance that they are Heathens,” that is, that they are born in heathen lands, “are under the wrath and curse of God;” or that they will be punished with everlasting destruction from the presence of the Lord merely for not believing in a Saviour, of whom they have not, and could not have heard; but that the crimes and abominations, with which they are actually chargeable, expose them to endless misery; and, like those who perish from under the light of the gospel, they are liable to be punished for the guilt they have incurred; for sinning against the light they have enjoyed; for violating “the law written in their hearts.”

If the Heathen are perfectly innocent and holy, they cannot be exposed to future misery. But if they are guilty in the sight of God, and in a state of impenitence, and without excuse, why are they not as liable to hopeless perdition, as the impenitent under the light of the gospel? It is the language of inspiration, “As many as have sinned without law shall also perish without law.” And though it will be “more tolerable” for them in a future world, than for those who neglect the salvation of the gospel, and die in impenitence

under all its heavenly light, yet is it not infinitely desirable to prevent, if possible, their “perishing for lack of vision?” Do they not, in a candid survey, through the medium of revelation, of their prospects for the future life, need the light the gospel emits, the transforming influence it imparts, the consolations it affords, the hopes it inspires, and the salvation it reveals, and actually secures to all who yield to its renovating and sanctifying influence?

Some, again, object to sending the gospel to the Heathen, because they suppose it a visionary scheme, and that the gospel will produce among Pagans no salutary effects.

It is admitted, that there are difficulties to be overcome in bringing Pagans under the influence of the gospel. But these difficulties are no greater now, than they were in the days of the Apostles. They were indeed endowed with the gift of tongues, and enabled to speak in the different languages of those, whom they addressed. But Missionaries now learn the languages of those, to whom they are sent; they translate the Scriptures into these languages; they preach in these languages, so that the Gentile nations hear, as on the day of Pentecost, “every one in his own language the wonderful works of God.” The Apostles wrought miracles. But it was to prove their divine mission, and thus confirm their instructions, and not directly to renew and sanctify the heart. Men were not converted under their instructions by miracles. Missionaries at the present day exhibit an authentic

record of these well attested miracles to confirm the truth of the same message. They present to the minds of the Heathen, in an embodied form, a greater number of miracles, than the Apostles presented to the eye of any one community. The Apostles had the promise of the Saviour's presence, and of the influences of the Holy Spirit. Missionaries now have the same precious promises; for the Saviour said, "*Lo I am with you always, even to the end of the world.*" And the same power, which crowned with success the instructions of the Apostles, can crown with success the labors of modern Missionaries.—Faithful and devoted Missionaries have, then, the same encouragement to expect success, as the first Christian Missionaries, called Apostles, and sent forth by Christ himself.

They have, also, the same encouragement to expect success, as have Ministers of the gospel in Christian lands. It requires no more power, nor an influence more immediately from Heaven, to give saving efficacy to divine truth in Pagan, than it does in Christian lands; to give the highest success to Missionaries abroad, than to Ministers at home. All, who cordially receive Jesus Christ, in countries called Christian, as well as in those called Pagan, are "*born not of blood, nor of the will of the flesh, nor of the will of man, but of God.*"

But is it said, that missionary labors among the Heathen have been, and still are, entirely unsuccessful and useless? Were this true, *we* should all have been

Pagans; for our distant ancestors, our Pagan fathers, centuries ago, were enlightened and christianized by the labors of Missionaries.

Or is it objected, that no success attends the present mode of conducting Foreign Missions; that all the expenditures and labors and sufferings in this cause are now unsuccessful and useless? And are these things so? Is it altogether useless to establish so many schools in our Western wilderness, and among Pagans on the Eastern Continent, and in the Islands of the Sea; to place so many children and youth under literary, moral, and religious instruction;—to translate the Scriptures, or at least portions of them, into so many languages;—to circulate so much Christian knowledge by well written and well adapted tracts;—to preach the gospel to so many, who never heard it before; and to prepare the way for the more general dissemination of useful knowledge, and especially the knowledge of “the true God and eternal life?” Is it accomplishing nothing, that, by the aid of Foreign Missions, the light of science and revelation is kindled, and shining forth in the darkest regions of Gentilism, and chasing away the midnight gloom, which brooded over the most degraded of our species;—that so many dreary spots, in the vast wilderness of moral darkness and death, are cleared, and the seed cast into the earth, and already vegetating to produce a rich and extended harvest?

But this is not all. Foreign Missions,—to the praise of divine grace be it spoken,—have not failed of the ultimate success desired. Not only have the

ignorant been enlightened, savages civilized, and idolaters induced to cast their idols to the moles and to the bats;—but the thoughtless have been alarmed, those, who have slumbered during a long night of Paganism, have been awaked, and those, who were “perishing for lack of vision,” have hopefully become enlightened and devout Christians. It is ascertained from authentic testimony, and has not been contradicted by those who have most examined the subject, and have the best opportunity of judging, that there are now **FIFTY THOUSAND PROFESSED CHRISTIANS**, who have been rescued from the darkness and superstitions of Heathenism, and brought into Christian fellowship, by the labors of Missionaries. Were those who have been gathered into Christian churches from the wastes of Paganism, apportioned among the ordained Missionaries in the field, it would give them larger churches, than the average number in the churches in this country. And do the Missionaries of the cross go into the very heart of the wilderness, and clear the soil, and sow the seed on ground, which had been unbroken for ages, and so speedily reap as rich a harvest, as is gathered by the majority of laborers, who cultivate the fields, which have been tilled and fertilized for many generations;—and shall it be said, that they have accomplished nothing; that their labors and sacrifices have been utterly unsuccessful and useless? Is there not as much reason to advise, that the great majority of ministers in Christian countries abandon their posts and their office for want of success, as that the present system of Foreign Missions

be abandoned, because the success of its efforts does not equal the highest wishes of a benevolent heart?

But what if the success of Foreign Missions were less, far less, than it now is;—what if those, whom we send to cultivate the wilderness, and repair the wastes of Heathenism, saw no immediate success; would this be a reason, why we should neglect to obey the plain command of Christ, and to do all in our power, that the gospel may be preached to every creature? How often did Jesus Christ and his Apostles proclaim the truth, and no spiritual resurrection follow, no recruits come to the standard, they had set up? How often do faithful ministers labor in the best cultivated and most promising parts of the vineyard, year after year, with little or no apparent success? And is it expected, that the Missionaries in the vast wilderness of Paganism will see a verdant landscape blooming at their feet, or a rich harvest rising up before them, as soon as the first blow is struck, and the noise of the axe is heard? The husbandman, on lands long cultivated and highly fertile, waits with patience, and labors with diligence and high expectation, until he receive the early and the latter rain. And shall not the Missionary, in the midst of a deep forest, be allowed time to clear away the growth of a century, and break the ground, and scatter the seed, and nurture the rising plants, before you pronounce his labor unsuccessful and useless, because he has not gathered a matured and abundant harvest? When it is announced, that *eighty* have hopefully become Christians the past year under the labors of the Missionaries at Ceylon; and not less than *fifty*

in the Cherokee nation of Indians; when whole territories, like the Society Islands, are known to have renounced their horrid idolatries, and yielded to the influence of Christian institutions more generally, than any community in Christendom, under the labors of Missionaries, and in less than twenty-five years; shall the objection any longer be repeated, that Foreign Missions are visionary and unsuccessful?

Another objection made against Foreign Missions is, that an interest in this cause will lessen the aid afforded to other charitable institutions, and diminish the efforts made for the advancement of religion at home.

But it must be obvious to a reflecting mind, that there is the most intimate connexion between Foreign Missions, and almost all the objects of Christian benevolence. The former opens a deep and extensive channel, which conveys the charities and blessings of other charitable institutions over the world.

It is now about thirty years, "since the Apostolic spirit, which had so long slumbered in the Church, awoke," and the importance of Foreign Missions began to be felt. And to what noble monuments of Christian benevolence has it given rise in Christian lands? While the success has been greater abroad, than could have been reasonably expected, we are sometimes ready to conclude, that it has done even more for the churches at home; for the streams, it has sent forth, have risen no higher in their meanderings, than the fountain. In the period of thirty years, as the spirit of Foreign Missions has expanded the

hearts of Christians, how many institutions for the purposes of religious charity have sprung up in all parts of the Christian world? How much more strongly has it been felt, that we must have Education Societies, because we must have more Missionaries; that we must have Bible Societies, because the influence of the Bible at home and abroad directly promotes the cause of Foreign Missions; that we must do more to promote Domestic Missions, because the efforts and charities of the whole Christian world are needed in evangelizing the Heathen; that we must promote revivals of religion, and labor to increase greatly the numbers and the piety in our churches, and to raise the standard of Christian attainments and sacrifices, because all this is necessary to send forth the blessings of salvation to a dying world.

This objection does not evince the most intimate acquaintance with the expansive and glowing benevolence of the gospel. The man, who has a strength of compassion and love, which can embrace distant perishing nations, can surely extend his solicitude and benevolence to those around him, to his own countrymen. Would any suppose, that Paul felt less compassion and solicitude for his kinsmen the Jews, because he had a benevolence expansive enough to embrace the Gentile world? And, generally, are those, who sigh and weep most over the miseries and wretchedness of distant Pagans, who have a benevolence, which bleeds and prays and labors for the conversion of the world, most indifferent to the spiritual interests of their families, to the advancement of

Zion around them, to the progress of Domestic Missions, and to the prosperity of the various benevolent institutions of the age? Are those, who do most to aid Foreign Missions, the men who complain of the burden of supporting the Christian ministry, who turn away, with cold indifference, from solicitations to enlighten the ignorant, and supply the destitute, and save the perishing in our own land? And are the other religious charitable institutions patronized wholly, or chiefly by those, who virtually say, when you pass the limits of your own family, or parish, or state, or country, you pass the limits of Christian benevolence, and go among immortal beings, who should have none of your sympathies, none of your Christian privileges, through the medium of your instrumentality? We are not disposed to make invidious comparisons, or to say that no man has any compassion or benevolence, who does not aid Foreign Missions; and, certainly, not to boast of the liberality of those who do. But we think it suitable, when this objection is raised, to meet it with plain, undeniable facts; and until these facts are disproved, we hope the objection may no more be heard.

Another objection raised against Foreign Missions is, that the labors of the Missionaries are not properly directed.

It may be sufficient to say, in reply to this objection, that the Board of Foreign Missions have supposed the directions and example of the Apostles, who were themselves Missionaries to the Heathen, their best guide. And they have sought the conversion of the

Heathen in the same manner, in which they believe the first Christian Missionaries sought the same object;—by plain and faithful Christian instruction; by pouring the light of heavenly truth into the mind, and endeavoring to bring it in contact with the conscience and heart; by “reasoning with them out of the Scriptures.” They read the command, “Preach the gospel to every creature;” they learn the fact, that the Apostles preached the gospel to the Heathen; and that when “the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.” They wish, that Christian instruction may be adapted to the state of ignorant, deluded Pagans, and that the gospel may be preached to them in the most intelligible, impressive, persuasive manner. But they expect, according to all past experience, that the strong holds of the prince of darkness in pagan lands will be demolished by spiritual weapons, and that the kingdom of Christ will be set up by the preaching of the gospel, accompanied with a divine influence. They adopt the general course of missionary labor, and indeed the only one, which has been successful in the conversion of the Heathen in past ages;—the same means, in the use of which Brainerd, and the Missionaries in the South Sea Islands, were so successful; and in the use of which, under the blessing of Heaven, they have reason to hope, that some have become the friends of God and heirs of eternal glory, at almost every missionary station they have formed.

But if a better mode of conducting Missions among the Heathen can be shewn from actual experiment; if to send a few men of uncommon literature to become companions of enlightened Mohammedans and Pagans, to impart a knowledge of the history and philosophy received in the Christian world; or if an attempt to introduce only the light of science and the blessings of civilization will bring the learned Brahmun to bow at the feet of the cross, and a greater number of idolaters to true repentance and a meetness for Heaven, than the word of God given in the languages of the Heathen, and the gospel preached in their languages, and attended with a divine influence; we shall be willing to look candidly at the evidence, and disposed to review the present system of missionary labor. Until the experiment has been made, the fact evinced, and the evidence furnished, we shall think the present general system for evangelizing the Heathen ought not to be condemned.

We shall now attempt to show, as concisely as possible, that Jesus Christ approves the greatest efforts and sacrifices for the salvation of the Heathen world.

1. Our first remark is, that he *requires* such efforts and sacrifices for the attainment of this object. The command he gave his disciples was, "Go ye into all the world, and preach the gospel to every creature." Now could the disciples obey this command, few in number as they were, and not only destitute of all civil aid,

but withstood by the prejudice and ignorance of the world and by the power of the civil arm, and assailed by opposition and reproach at every step, without making great efforts and sacrifices? To obey the command of Christ, and accomplish the sacred enterprize of evangelizing the world, they must travel and toil; they must sacrifice their worldly possessions and prospects, their ease and reputation; they must submit to false accusations, and persecution, and want, and imprisonment, and stripes. All this the first disciples of Christ were required to do for the conversion of the Heathen. And while the Saviour required his Apostles to make such efforts and sacrifices for the salvation of the world, he required the churches they had planted, to administer to their necessities, and to be instant in prayer for the success of their self-denying labors.

This command of the ascended Saviour is still in force. The promise annexed evinces, that the requisition is still binding; "Lo, I am with you always, even to the end of the world." Nor can this command now be obeyed without benevolent efforts and personal sacrifices. Those, who go to translate the scriptures into the languages of Pagans, and to preach to them the gospel of Christ, must make great sacrifices, and endure hardness, as good soldiers of the cross. They must abandon their friends, and country, and choicest privileges, and *commence* their mission at a great sacrifice. They must toil and study and preach amidst privations and hardships, with vigorous effort, to the end of life. Churches in Christian lands must

make strenuous and persevering efforts to advance religion at home, that the fountain of Christian benevolence may rise higher, and send forth more copious streams; that the number and piety of "the sacramental host of God's elect" may be greatly increased, and a vast army be enlisted to storm the strong holds of Paganism, and set up the banner of Zion's King in every land. To furnish the requisite means for carrying the word of life to every nation, and preaching the gospel to every creature, the churches must make *sacrifices* as well as efforts; they must deny themselves in some respects at least, that they may evince their love to him, who "pleased not himself;" that they may secure the approbation of him, who delights in obedience to his commands.

2. Jesus Christ *expressed the highest approbation* of the greatest efforts and sacrifices to honor his person and advance his kingdom on earth. His declaration with respect to the conduct of the disciple mentioned in our text, who poured an alabaster box of very precious ointment on his head, is one instance. She had made the highest sacrifice she could; she had presented, as an expression of her attachment to the Saviour, the most costly offering. Our Lord declares, "she hath done what she could;" or as the original imports, hath given that she had, all she could. And he would have his unqualified approbation of the deed proclaimed, wherever his gospel should be preached, throughout the whole world.

On another occasion the Saviour sat in the temple over against the Treasury, into which the people cast

their offerings to defray the expenses incurred by the stated services of the sanctuary; and while he saw the rich contributing large sums, he observed a certain poor widow cast in two mites, which was all her living. He then took occasion publicly to express his cordial approbation of the great sacrifice she had made to so pious a purpose, by declaring, that she had cast in more than all the rich, because her offering was a sacrifice of all she had.

The Apostles made great efforts and sacrifices to spread the gospel, and to promote the salvation of the Heathen world. For this they relinquished friends, and ease, and reputation, and all worldly good, and "counted not even their own lives dear unto themselves." The Saviour blessed their labors and sacrifices in this cause; he gave them greater success, than any preachers of the gospel before or since. Never have so great efforts and sacrifices been made for the salvation of the world; never have efforts for this object been so extensively succeeded; never so high approbation conferred by the Great Head of the Church.

3. For the salvation of the world *the Saviour himself made the greatest efforts and the highest sacrifices.* It is the testimony of inspiration, that "though he was rich, yet for our sakes he became poor, that we through his poverty might be rich." He was born in a manger, lived in obscurity, entered on his ministry in the face of danger, reproach, and death, and spent his days amidst privations and sufferings for the salvation of a perishing world. Follow him to the place where he was betrayed, the hallowed place of

his secret devotions;—to the hall where he had his mock trial, was buffeted, was smitten with a reed, was crowned with thorns;—to Calvary, where he was nailed to the cross, and reviled, and given vinegar to drink, and crucified;—and consider, all this he endured, his own life he sacrificed, for the salvation of the world.—Not merely for the city of Nazareth, where he was brought up; not solely for his own countrymen the Jews, because they had on this account peculiar claims upon him; but for the Gentiles also, for the chief of sinners, for the remotest generations, for *the world*. “He became a propitiation for the sins of the *whole world*.” In all these efforts, and sacrifices, and sufferings, for such an object, he was approved of his Father, and afterward received up to glory. The greatest efforts and sacrifices, in the same cause, he will approve now, and before the assembled Universe at his second appearing.

4. *The salvation of the Heathen world is an object of sufficient importance, to demand and justify the greatest efforts and sacrifices.* What is wealth; what are worldly distinctions, or worldly pleasures, or the highest mental cultivation, or all the objects for the attainment of which the greatest efforts and sacrifices are actually made, compared with this? What all else man pursues with the most unwearied labors and painful self-denial, compared with the salvation of one soul? Suppose by all the efforts and sacrifices, which can be made by the whole Christian world, but one Pagan should be rescued from the darkness of Gentilism, from the greater darkness of spiritual death, and

from the still greater "blackness of darkness forever,"—and raised to the image of God, to a throne of glory, to a participation in all the boundless joys and ever increasing blessedness of Heaven, while Jehovah lives and reigns;—would the sacrifice be too great for the attainment of such an object; would the salvation of that soul cost too much? Look over the world, and behold hundreds of millions of immortal beings, enveloped in moral darkness, degraded by vice, destitute of the blessings of Christianity, ignorant of their present debasement, of the God who made them, of a world of retribution, and exposed to perish in all their idolatry;—and say, what is too much to be done to rescue them from their present wretchedness, and raise them to immortal glory? Will not the Saviour approve the greatest efforts and sacrifices made for the salvation of this vast multitude of immortal beings, for whom he sacrificed his life?

My Brethren, is it not evident, that the *standard* of Christian effort and sacrifices for the salvation of the Heathen world is much too low? Is it as elevated, as the precepts, or example, or spirit of Jesus Christ and his Apostles would raise it? Are not the efforts made in the Christian world for this most important object which can interest the heart of man on earth, comparatively few and feeble; and the sacrifices even less, than the efforts in this cause? Have professed Christians generally, reached the proper standard of retrenchment in their expenditures, in order that they may aid this object of Christian charity? Have they laid aside whatever is unnecessary and useless in dress.

in equipage, in their mode of living, in their selfish enjoyments, that they might do more to send the gospel to the Heathen? We are happy to say, that there are those, in this city, and in other places, whose diligence in business, whose economy, and whose efforts, are directed to this object, and who exhibit a noble example of doing what they can, by their charities, to enlighten and save a perishing world. But how small, comparatively, is the number, who have made great efforts in this cause, either to arouse others to its importance, or to acquire property for the high and sacred purpose of devoting it to this object? How few, comparatively, have made personal sacrifices, and denied themselves earthly comforts, that they might more effectually aid in rescuing a perishing world from perdition? Of how few can it be affirmed, they have done *what they could*? Of how few, that they have done what they might, without any personal sacrifices, to promote this object?

What might not be accomplished, if only that part of the world called Christian, were to do what they could to promote the salvation of the Heathen? What wonders might, under the blessing of God, be speedily wrought in this benevolent enterprize, if professed Christians would do what they could; or even if real Christians would do what they could;—if the missionary spirit of Jesus Christ and his Apostles, of Elliot and Brainerd, of Buchanan and Martyn, were to pervade their hearts?

It should be remembered, that if men are not required now to sell all that they have, for the sake of the spiritually destitute, as they were in the period

of the first Christian Missionaries, it is not because they are not accountable stewards for all the blessings of divine Providence entrusted to them; it is not because they are not required to consecrate all they have to the service of Christ; but because, by retaining a part, and improving it for this object, they may have more to cast into the Lord's Treasury, and may double their two and five talents.

As the Millennium approaches, and the signs of the times indicate that greater success is about to attend missionary labors, the signal is thrown out to increase and multiply those labors an hundred, nay a thousand thousand fold. To aid in the accomplishment of this object, the Society which solicits your charities this evening, was formed. It is an Auxiliary of the American Board of Commissioners for Foreign Missions, which has planted the standard of the gospel in our Western Wilderness, on the Eastern Continent, and in the Islands of the Sea. These establishments, that they may carry into execution the highly benevolent design of their founders, and extend their operations as the providence of God seems to require, need more pecuniary aid than the Board of Missions can now furnish. The demand, in the mean time, is made, by the Missionaries in the field, by the Heathen to whom they are sent, and by those whose hearts glow with ardent zeal to be engaged in this Apostolic work, to send forth more Missionaries. The Board, under all these pressing solicitations, were compelled, the last year, to expend about seven thousand dollars more than the receipts into their Treasury.

This evening the most important Auxiliary of the Board, encircling the seat of its operations, and best acquainted with its movements, its objects, and its necessities, comes before you to ask,—shall the means be furnished, the means which have been so kindly placed in your hands by a munificent Providence, to carry forward the operations of the Parent Institution? Shall they be enabled to listen to the calls of the Heathen, to the desires of those whose hearts pant for the privilege of carrying them the gospel, and to the importunities of the Missionaries in the field;—or must they withhold their hand, and even suffer the arduous laborers, now employed far off among the Heathen, to want, to struggle with pecuniary embarrassments, to toil to the greatest disadvantage; and,—in the painful anticipation, that the stations they have planted, with so many personal sacrifices and prayers and tears, will ere long be abandoned, because no recruits are furnished to occupy them,—to sink into a premature grave? The latter you will not permit, and the former accords with your best wishes, and with the well known munificence and Christian liberality of this city.

Did Jesus Christ approve the unwearied labors and unparalleled self-denials of the Apostles and primitive Christians for the conversion and salvation of the world? Does he approve the efforts and sacrifices made by the devoted and faithful Missionaries, who have abandoned their homes, their friends, their country, and almost every thing they held dear on earth, to seek the salvation of dying Pagans?—Has he not evinced his approbation, by the precious consolation imparted in the closing scene of life to those, whom he has called from their

missionary labors to the world of glory? And will he not approve the greatest efforts and sacrifices made by us, with the same high and sacred motives, for the attainment of the same great and noble object? Does he not require those, who go from the midst of us, as Missionaries to distant nations, to make great efforts and personal sacrifices? Must they not do this to execute their Mission? And do we not expect it of them?

But are we not under the same laws, and the same obligations to obey the last command of the Saviour, to do all in our power to promote an object, for which they toil, and suffer, with so much self-denial? Will not the judge, at the great day, require, that we should have been as holy, as disinterested, as truly devoted to his cause, as deeply interested in the salvation of the world, as the Missionaries of the cross? Or will there be any dispensation in our favor, or any apology for our not having done all we could in this sacred enterprise, because we were not Missionaries? And have they exiled themselves from all the endearments and blessings of a Christian land, and exposed themselves to all the toils and sufferings of laborers for the salvation of the Heathen;—and is it too much, that we should contribute liberally of our substance; that we should share in their burdens, even by making some sacrifices, by exercising some self-denial, that we may aid in the accomplishment of their benevolent design? Shall we still remain in the enjoyment of our friends, and of all the privileges of Christendom, and can we have fellowship with them, or with the Apostle to the Gentiles, or with Jesus Christ in his sufferings, and

not do all we can, by our charities and efforts and prayers, to aid them in their work? They hear the cry of hundreds of millions in all the gloominess of spiritual death and in all the gross darkness of Paganism, calling for help;—for the privileges we enjoy, for the precious blessings we have the means of sending them. They echo the cry in our ears. It pierces their inmost souls. O that it may penetrate our hearts!

This evening, we have opportunity to aid essentially in erecting a memorial of our love to Christ, and of his love to sinners, in the wide wastes of Paganism. It is a precious opportunity to present a New Year's offering to the Lord, to do *what we can* for the salvation of those who are "perishing for lack of vision." Dying Pagans are waiting the result. The Missionaries are expecting some important aid from your prayers and charities this evening; and are waiting the result. Angels in Heaven are looking down with interest to see what you do this evening to bring Pagans to repentance, and swell their joys; and are waiting the result. Jesus Christ himself is here, sitting over against the Treasury, waiting to approve a generous, a noble, a holy offering, to spread the savor of His name among the Heathen. And you are waiting, with glowing hearts, I devoutly hope, to testify your love to Christ, and to those who know him not. The opportunity is your privilege; and you shall wait no longer.

THIRTEENTH ANNIVERSARY

OF THE

Auxiliary Society of Boston & Vicinity.

THE Thirteenth Annual Meeting of the Auxiliary Foreign Mission Society of Boston and Vicinity was held at the Vestry of the Old South Church, at half past four o'clock, in the afternoon of Jan. 3, 1825. The Meeting was opened with prayer by the Rev. B. B. Wisner, after which the Reports of the Secretary and Treasurer were read and accepted.

The Corresponding Secretary of the Parent Institution then addressed the Meeting on the subject of a new organization of the Society, in order that a systematic arrangement, which had been commenced in the formation of Gentlemen's and Ladies' Associations in several of the ecclesiastical societies of the city, might be completed. The following Resolutions were proposed and unanimously adopted:

"Whereas an organization of an Auxiliary Society upon a different plan from that prescribed by our present Constitution is very desirable, and the members of this Society have generally united in Associations with the design of adopting a new organization; Therefore,

"Resolved,

1. That those members, who have united in the Associations above referred to, be considered as having withdrawn from the Society in its present form, with a view to the immediate formation of a new Society, for the accomplishment of the same object in a different mode.

2. That for the reasons named above, this Society is now dissolved."

The dissolution of the Society was necessary, because, according to an article in its Constitution, no changes could be effected in its organization, unless they had been proposed one whole year: and the new organization, was thought to be too much needed to authorize so long a delay.

A new form of Constitution was then proposed, and was accepted without opposition.

On account of the augmented duties now made to devolve on the Secretary, as well as on account of his own enfeebled health and numerous avocations, the Rev. Mr. JENKS, Secretary of the former Society, requested

that he might not be regarded as a candidate for a new election. Mr. HILL, the Treasurer, made the same request, remarking that, as he was Treasurer of the Parent Board, and the office could be filled perfectly well by some other member of the Society, it seemed most proper that some one else should be chosen.

Before the meeting was adjourned, the thanks of the Society were voted to these gentlemen for their services in their respective offices.

Officers were then chosen for the ensuing year.

CONSTITUTION OF THE SOCIETY.

ARTICLE 1. This Society shall be composed of the members of the several Gentlemen's Associations in Boston and its vicinity, and shall be called *The Auxiliary Foreign Mission Society of Boston and Vicinity*.

ART. 2. The sole object of this Society shall be, to raise funds in aid of the missions under the patronage of the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

ART. 3. The officers of the Society shall be a President, as many Vice Presidents as shall be thought expedient, a Secretary, and a Treasurer. These officers, in connexion with at least one person elected by the Society from each of the several Associations of which it is composed, shall constitute an Executive Committee, of whom not less than five, including the Secretary, shall form a quorum.

ART. 4. Every minister of the Gospel, who is a member of the Society, shall be entitled to attend and vote at the meetings of the Executive Committee.

ART. 5. It shall be the duty of the Executive Committee to adopt the most energetic measures in their power to accomplish the object of the Society; especially by distributing such publications as shall be committed to them by the Parent Institution, or as they shall otherwise obtain; by deputing some of their number to attend the annual meetings of the several Associations; and, in general, by aiming to excite, in the use of all suitable means, a powerful interest in favor of the missionary cause.

ART. 6. The Executive Committee shall have power to call special meetings of the Society.

ART. 7. The Treasurer of the Society shall receive payments from the Treasurers of the several Associations of males and females, and subscriptions and donations to the Society, and shall pay over, from time to time, the funds in his possession, after deducting incidental expenses, into the Treasury of the American Board of Commissioners for Foreign Missions.

ART. 8. The Secretary shall record the proceedings, and conduct the correspondence, of the Executive Committee and of the Society.

ART. 9. There shall be an annual meeting of the Society at such time in the week of the General Election as the Executive Committee may appoint; when the accounts of the Treasurer, properly audited, shall be presented; the proceedings of the past year reported by the Executive Committee; the officers for the year ensuing be elected; and such other business transacted as shall be deemed expedient.

ART. 10. A copy of the Constitution, authenticated by the Secretary, with the names and residences of the Officers annually elected, and also a copy of the Annual Reports, shall be transmitted to the Corresponding Secretary of the American Board of Commissioners for Foreign Missions.

OFFICERS OF THE SOCIETY.

HON. WILLIAM PHILLIPS, *President*.

JOSIAH SALISBURY, Esq., HON. SAMUEL HUBBARD, JOHN TAPPAN, JOHN HOUSTON, HENRY HOMES, ISAAC MCLELLAN, SAMUEL T. ARMSTRONG, and WILLIAM B. WHITE, Esquires, *Vice Presidents*.

WILLIAM J. HUBBARD, Esq. *Secretary*.

MR. CHARLES STODDARD, *Treasurer*.

BRADFORD SUMNER, Esq., HORATIO M. WILLIS, Esq. and MR. GERARD HALLOCK, (Secretaries of the Old South, Park Street, and Union Gentlemen's Associations, respectively,) in connexion with the OFFICERS ABOVE NAMED, *Executive Committee*.

JOSEPH BALLISTER, and EZRA HASKELL, *Auditors*.

Report of the Secretary.

The new circumstances, in which our Society has of late been placed, combined with new efforts to increase its usefulness, seem to have imposed a duty on the Secretary, at this anniversary, to give a detailed view of them. In doing this, he will avail himself of notices obligingly furnished by the Assistant Secretary of the Parent Board, and will trust himself for its deficiencies to the long experienced candour of the Society.

In the Autumn of 1823, the Prudential Committee of the A. B. C. F. M. determined on a systematic plan for raising missionary funds, to be proposed for adoption through the community. [See *Missionary Herald*, vol. xix, p. 365—367.] For the sake of an experiment, the Assistant Secretary of the Board met the Ladies of the Old South, Park Street, and Union Societies

respectively, and laid the subject before them. Ladies' Associations were formed, in each of those societies, on the plan proposed. These Associations were all organized in Oct. 1823.

The experiment succeeded as had been expected. Collectors, varying in number from 8 to 15, were appointed in each of the Associations, whose duty it was to ascertain what Ladies should be requested to contribute, and to call on these Ladies, after having made a proper division of the labour among themselves. The advice, which was given them, with respect to the course they should pursue, has since been embodied in "Missionary Paper, No. II."

The success which has attended their efforts, will appear by extracts from the Reports, which were presented at their Annual Meetings in October last.

Extracts from the Report of the Old South Ladies' Association.

"In pursuance of the advice of one of the gentlemen, who addressed us at our first meeting, a distribution was made among the Collectors, who were then appointed, of the names of the ladies connected with the Old South Society. The Collectors, in the discharge of their duty, have been uniformly received with kindness, and many have cheerfully contributed to the object, which has engaged their attention. Much benefit has doubtless been derived from those excellent "Hints to Collectors," which have recently been published in the form of a tract, and which we earnestly recommend to all persons, who may be employed in soliciting assistance for any charitable, or religious institution.

"From the statement of the Treasurer, it appears, that, through the exertions of the Collectors, 115 donors have been obtained, whose subscriptions amount to \$163,75. Of the sum thus collected, \$148,57 have been transmitted to the Treasurer of the Boston Auxiliary Foreign Mission Society; \$15,18 having been paid for printing the Constitution and receipts, and in purchasing books for the use of the Association.

"We indulge the hope, that the lapse of time, instead of diminishing, will increase whatever zeal and activity may now exist among us.

"Are motives necessary to urge us onward! What motives so powerful to the Christian, as the prospect of promoting the glory of God, of advancing the Redeemer's kingdom, of securing the salvation of immortal souls! By the constitution of our nature, we derive the most refined and elevated pleasure, from the contemplation of sublimity. All that is grand and magnificent in the inanimate creation has a tendency to exalt and delight the soul of man. But moral sublimity is calculated to produce this effect in a much more eminent degree. And where can we behold it so strikingly displayed, as in the stupendous scheme of man's redemption? In the pure and

ennobling pleasure, which results from contemplating the success of this vast design, thus advanced through our feeble instrumentality, we possess an additional motive to exertion.

"The expectations of the Parent Society, is another motive not unworthy of our attention. Its Directors are continually receiving applications from multitudes, who are famishing for the bread of Heaven, and from their missionaries, by whom they are importuned for additional assistance. They have recommended the system which we are now pursuing, as the most probable method of increasing their resources. They expect much, very much, from the liberality of Christian females, and shall we disappoint their expectations? No; rather let us far exceed them.

"Do we ask for additional encouragement? What so encouraging as the promises and predictions of the Most High, and as the success, which has attended, and which still attends, in an increasing ratio, the exertions of his children.

"True, every individual effort is not successful, or does not succeed in a measure proportionable to our wishes and expectations. Sometimes the pathway of the Missionary is thickly beset with thorns and briars, and dark clouds gather around him. Faint and discouraged, he discerns not the Heavenly Guide, by whom he is constantly attended, nor "amid the howlings of the tempest, does he behold the Angel, who rides in the whirlwind and directs the storm." Occasionally, too, difficulties of a more serious nature occur, God appears to frown so continually upon some favourite mission, that Christians are upon the point of abandoning it altogether. Or, he suffers some one, upon whom they have placed their warmest affections, and of whose piety and missionary qualifications they had not entertained the smallest doubt, to disappoint their hopes, and deeply to injure the cause which he has espoused.

"But it would be strange indeed, if it were otherwise. How else could the faith and patience of Christians be exercised? In what other way could they be so effectually preserved from self-dependence? All these difficulties and discouragements are necessary; and when the end for which they are appointed is attained, they disappear. The faithful missionary pursues his course rejoicing, and Christians, with renewed vigour, again press forward in the path of duty.

"Our horizon may sometimes be obscured, but in general our path is illumined by so steady and so strong a light, and the difficulties in our way are so few, that none but the most timid and distrustful are deterred from advancing.

"Trusting in the guidance of Heaven, and sustained by the arm of Omnipotence, let the Missionary explore distant regions, traverse the desert, and plunge into the abodes of vice and wretchedness, and let Christians at home assist them by their prayers, and by their liberal contributions, confident of

the ultimate and complete success of that noble cause, which thus engages their attention."

From the Report of the Union Association of Ladies.

"Through the exertions of your Collectors, sixty-six donors have been obtained, from whom the sum of \$248, has been received and forwarded to the Treasurer—through whom, (deducting \$7 for incidental expences,) the sum of \$241 has been transmitted to the Boston Foreign Mission Society, to be appropriated as required by the Constitution of your Association.

"Your Collectors have it in their power to state, that they have been uniformly received with the utmost civility, and have met with a degree of promptitude and a disposition to second their efforts beyond what is usually evinced.

"The cause of Missions is ever one of deep interest to the reflecting mind. It calls forth all the sympathies of our nature, and brings into action the purest principles of our religion. Though, like most other undertakings entered into for the spread of religious knowledge, it meets with its obstructions, and has to combat with the pride of reasoning, and the opposition of the unrenewed heart; yet however numerous the objections men may advance, the success that has already attended the efforts of Missionaries sufficiently declares it to be one the Almighty condescends to bless, and honour with his special protection.

"The accounts which have been transmitted to us, must convince every one, who gives the subject any degree of attention, that the idea that no impression can be made on the uncivilized mind should no longer be considered admissible.

"Its enemies may use their efforts to check its advancement in the world, may waste time and words respecting the expediency of sanctioning its designs, and furthering its progress, and withhold their aid for objects more agreeable to their views,—while the good seed that is sown springs up, shoots forth—and tribe after tribe throw away their idol gods, and bow to the sceptre of the Redeemer.

"In this cause we may co-operate with all those holy men of old, who, trampling on earthly enjoyments, and bidding defiance to the censures and malice of a vain world, steadily held on their course, spreading the glad news of salvation to distant lands, enduring the toil, and submitting only to death.

"Our compassion is instantly excited by scenes of want and wretchedness at home—we can feel for that misery which directly presents itself to our view; and we should mark that man inhuman who could coldly pass by a fellow-being perishing within reach of his assistance:—but the beings we aim to relieve are not only practising on themselves the self-devoting rites

of barbarism, but having the law written in their hearts to which they are amenable, and breaking that law, they are in most imminent danger of future misery, and greatly need those Scriptures which can alone make them wise unto salvation. A great responsibility therefore rests upon us; and great will be our condemnation if we prove unworthy of the trust committed to us.

"Our Society is yet in its infancy; and one out of our number* who took an active part in its formation has, during the past year, been called to unite in nobler and higher services around the throne of God. While we lament the breach her death has occasioned, and the check given to that widely extended influence she always diffused, let the remembrance of her piety, and active, unremitted zeal, stimulate us to greater faithfulness in the fulfilment of the duties incumbent on us.

"The demand for exertion made on us is great. We have begun to do something towards carrying on the great work of christianizing heathen nations. Let us be animated to a more vigorous discharge of our duty, and when we take into view the sacrifices made by the Missionaries of the Cross, let us not withhold the exertion of a much less degree of self-denial required of us.

"The cause we espouse is one in which the Saviour bled—which will endure when states and empires shall have passed away: and, however powerful may be its enemies, "Preach the Gospel to every creature" still remains a command obligatory on all who hear it; and to whatever class of mankind men may belong, Christian or Mahometan, we have the Saviour's declaration, sufficient to silence every objector, "Ye are my friends, if ye do whatsoever I command you."

From the Report of the *Park-street Ladies' Association*, it appears, that the Collectors obtained \$118,04. Of this \$115,04 were paid to the Treasurer of this Auxiliary Society. The Report itself has not been presented.

Associations of Gentlemen have been formed, with great success, in the Old South, Park-street, and Essex-street congregations, and incipient measures are taking to form others. More than \$2,000 have been already subscribed, and further sums are expected. These efforts will make the Foreign Mission Society of Boston and Vicinity an important Auxiliary to the American Board. We forbear, at present, to dilate on them, or on the plan of Associations generally—acquiescing in that view of them which has been presented by the Board, in their authorised periodical publication. By the lapse of another year, we trust, they will have acquired consistency and establishment, and their Reports of labours form no small part of the

* Mrs. Bulley.

documents on which this Society will ground its claims to the patronage of a Christian community.

The claims on the Parent Society—the respected organ of so much sacred charity—are growing with the extension of their exertions. New missions must be established—reinforcements added to those which have been formed—the wastes of mortality repaired—and the progressive march of improvement maintained. And it is expedient that every Christian feel it his duty to aid, as far as may consist with other important obligations, in this great work of Evangelical Benevolence.

To this city, which is the centre of its operations—to New England, whence its principal resources must be drawn—and ultimately to the United States, must the Parent Board look, for encouragement to advance. It will be our felicity, by the aid of associated bodies, to aid their enterprise. System and perseverance must, with the Divine blessing, effect much.

We cannot close this brief and imperfect Report without recommending to the assiduous perusal of all who are connected with us, the publications of the American Board, entitled 'Missionary Papers.' Directions to the Collectors will be found in it, well worthy their attention. There is also a full and distinct view of the general plan of the Board for these auxiliary institutions, which, we think, cannot fail to interest the Christian public. May they obtain the smiles of the Great Head of the Church, and their combined efforts advance the glory of His name, and the extension of His kingdom.

On behalf of the Executive of the Society,
WM. JENKS, *Secretary.*

Boston, Jan. 3d 1825.

Treasurer's Statement,

From a statement of the Treasurer it appears, that from the formation of the Society in 1812 to the close of the year 1824, the following sums have been paid into the Treasury of the Parent Institution, the contingent expenses of annual meetings, &c. having been previously deducted: viz.

| | | | |
|-------------------|------------|-------------------|-------------|
| In the year 1812, | \$1,175 99 | In the year 1819, | \$509 16 |
| 1813, | 1,223 72 | 1820, | 235 29 |
| 1814, | 538 61 | 1821, | 2,195 96 |
| 1815, | 371 19 | 1822, | 1,020 36 |
| 1816, | 583 75 | 1823, | 1,869 30 |
| 1817, | 431 47 | 1824, | 1,226 79 |
| 1818, | 394 14 | | |
| | | Total, | \$11,775 73 |

The receipts of 1821 and 1823 exceeded those of the other years on account of the influence of some public meetings, at which addresses were made by several gentlemen, some of them well acquainted with the state of missions in India.

It must not be supposed that the whole, or even the greater part of the donations to the Parent Board, from persons residing in Boston, have heretofore passed through the Treasury of this Society, though it is hoped that hereafter the principal part of such payments will go through this channel. In the year ending Aug. 31, 1819, the Board received from friends of missions in Boston, (including a very small amount paid to this Society by persons residing in the vicinity,) \$1,801 73

In the year ending Aug. 31, 1820, 2,203 38

In the year ending Aug. 31, 1821, 6,579 21

In the year ending Aug. 31, 1822, 3,490 85

In the year ending Aug. 31, 1823, 4,909 34

In the year ending Aug. 31, 1824, 4,009 99

In the four last months of 1824, 661 77

In addition to the above, the Board received from persons residing in Boston, towards the support of a Printing Establishment in Western Asia, the following sums; viz.

In the year 1821, \$990 00

In the year 1822, 1,550 00

In the year 1823, 3,140 00

In the year 1824, 1,585 00

These sums made a part of a subscription of \$3,000 a year for the support of the Printing Establishment. Several of the subscribers reside in New-York and in other places.

ASSOCIATIONS CONNECTED WITH THE SOCIETY.

Old South Gentlemen's Association.

Rev. Benjamin B. Wisner, *Pres.*

Samuel H. Walley, Esq. } *V. Pres.*

Edward Phillips, Esq. }

Bradford Sumner, Esq. *Sec.*

Mr. John Kent, *Treas.*

Eight collectors. Formed Dec. 20, 1824.

Old South Ladies' Association.

Mrs. Pliny Cutler, *Pres.*

Mrs. B. B. Wisner, *V. Pres.*

Miss Frances Erving, *Sec.*

Miss Callender, *Treas.*

Twelve collectors. Formed Oct. 22, 1823.

Park Street Gentlemen's Association.

Hon. George Odiome, *Pres.*

John W. Langdon, Esq. } *V. Pres.*

Col. Joseph Jenkins. }

Horatio M. Willis, Esq. *Sec.*

Mr. William T. Eustis, *Treas.*

Eight collectors. Formed Dec. 21, 1824.

Park Street Ladies' Association.

Mrs. Henry Homes, *Pres.*

Mrs. S. E. Dwight, *V. Pres.*

Mrs. Henry Hill, *Sec.*

Mrs. J. F. Bumstead, *Treas.*

Fifteen collectors. Formed Oct. 23, 1823.

Union Gentlemen's Association.

Rev. Samuel Green, *Pres.*

William Ropes, Esq. } *V. Pres.*

Isaac McLeilan, Esq. }

Mr. Gerard Hallock, *Sec.*

Hardy Ropes, Esq. *Treas.*

Six collectors. Formed Dec. 28, 1824

Union Ladies' Association.

Mrs. John McLean, *Pres.*

Mrs. Samuel Green, *V. Pres.*
 Miss Catharine Codman, *Sec.*
 Mrs. Hardy Ropes, *Treas.*
Eight collectors. Formed Oct. 24, 1823.

Gentlemen's Association in Congregations connected with the Mariner's Church.
 Rev. William Jenks, *Pres.*
 Dea. Elishu Hunt, *V. Pres.*
 Mr. William Bates, *Sec.*

Mr. Edmund Hay, *Treas.*
Six collectors. Formed Jan. 11, 1825.

Ladies' Association.
 Mrs. Sally Labree, *Pres.*
 Mrs. Parmenter, *V. Pres.*
 Miss Mary Ann Homer, *Sec.*
 Miss Mary Field, *Treas.*
Four collectors. Formed Jan. 6, 1825.

SUBSCRIPTIONS TO THE SOCIETY.

Since the formation, in December, of the Gentlemen's Associations of three of the Congregations connected with the Society, there have been very liberal subscriptions, of which a particular account will be given at the Meeting of the Society in May next. In those three Associations the subscriptions amount, at the time this sheet goes to press, (Feb. 5th,) to about *two thousand five hundred dollars*. The Collectors have not finished their applications. The sum of the subscriptions to the Ladies' Associations, has not yet been reported.

